



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

August 26, 2023 | 9 Elul, 5783



Dvar Torah KI TETZE 5783

By: Rabbi Yehoshua Ellis

This week's Parsha is the sixth Parsha in the book of Devarim, the final book of the Torah. Moshe continues to prepare us for life without him in the land of Israel by illustrating the successes and challenges that we will meet there and reminding us of the commandments that will be incumbent upon us there. One of the main subjects of this week's Parsha is how the nation wages war, what is permitted and what is not. The laws of war for the nation of Israel are remarkable, first and foremost is the fact that we have had them for over three-thousand years. As we have seen thus far in the Torah our enemies are willing to use any weapon they can get their hands on, yet G'd demands restraint from us.

The first line in this week's Parsha, "When you go out to war against your enemies" seems redundant. That is to say who else are we going to wage war with if not our enemies?

One of my best friends in Yeshiva,

David, spent twenty years in the U.S. military, he even looked like an action figure. David took part in the U.S. invasion of Panama in 1989. He related that he took part in the biggest battle of the whole invasion, it was against other U.S. forces. At the beginning of the battle both sides failed to identify themselves and so they fought each other furiously to a draw.

All too often we go to war against ourselves. We see this on three different levels. First and foremost, we see this on a national level. The greatest threat to the nation of Israel is almost always internal. The Talmud tells us that the second Temple was destroyed only because of the baseless hatred that raged amongst the people. Rabbi Avraham Yitzak Hakohen Kook spoke about this phenomenon in pre-state Israel as well. The source of such animosity is that both sides share the same goal, while disagreeing regarding the methods for achieving said goals. Because each side reinforces the other regarding the importance of the goal, each side becomes entrenched in their position regarding the methods for achieving that goal. We become so busy defending our position that we forget about our actual goal. The means become the end, so even the

smallest amount of compromise becomes a threat.

The next level that we wage war against ourselves is in the family. There was a time when families were economic units and needed to stay together to survive. Now that we don't need our families for material wellbeing, we get the feeling that we don't need them at all. Thus, we don't pursue contact or worse yet actively avoid it. While families provide all manner of challenges, they are also the foundation on which we build our lives and those of our children, whether we want them to be or not.

The final level where we end up waging war against ourselves is the personal. The greatest impediment to many people's success is themselves, there's no destruction like self-destruction. In recent years suicide has become the second most common cause of death for Canadians between the age of 15 to 34. The crises on the national and familiar level are creating a crisis on the personal level. We need to learn to make peace with ourselves or we risk losing whatever it is we thought we were fighting for.

Shabbat Shalom!

OPINION

Parashat Ki-Tetsei

By: Reverend Hazan
Daniel Benlolo

Parashat Ki Tetze contains a diverse array of laws that touch on many aspects of human life and interaction. Let's delve into a few key themes and how they relate to today's world:

1. **Social Justice and Compassion:** The parashah includes laws emphasizing care for vulnerable members of society, such as widows, orphans, and strangers. These principles resonate with modern calls for social justice and inclusivity, reminding us to support marginalized groups and ensure that everyone's rights and needs are respected.

2. **Ethical Business Practices:** The portion addresses issues like honest weights and measures, fair wages, and equitable treatment of workers. In the context of today's global economy, these laws still highlight the importance of transparency, fairness,

and ethical behavior in business dealings.

3. **Treatment of Animals:** Ki Tetze contains laws promoting kindness towards animals, prohibiting cruelty and mandating proper care. In a world increasingly concerned with animal welfare, these teachings encourage responsible stewardship of the environment and the creatures we share it with.

4. **Family Values and Relationships:** The parashah discusses laws regarding marriage, divorce, and inheritance. While societal norms have evolved, the underlying principles of respect, commitment, and the importance of family relationships remain relevant.

5. **Personal Responsibility and Integrity:** Ki Tetze also addresses issues like returning lost property, avoiding false witness, and maintaining personal integrity. In the digital age, these laws remind us of the importance of honesty, trustworthiness, and responsible use of technology.

6. **Moral Accountability:** The portion touches on the concept of collective responsibility for wrongdoing. In our interconnected world, this idea can be applied to encourage individuals and societies to take responsibility for addressing issues like climate change, inequality, and human rights abuses.

7. **Gender Equality:** While the parashah reflects the norms of its time, there are discussions that touch on the treatment of women and wives. Today, these passages can be seen as opportunities to reflect on the progress made toward gender equality and to continue striving for fairness and respect in all relationships.

Overall, Parashat Ki Tetze offers a rich tapestry of ethical guidelines that resonate with contemporary values. It challenges us to build societies that prioritize justice, compassion, and responsible behavior in all aspects of life, fostering a better world for ourselves and future generations.

Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin
7:27 p.m. 8:30 p.m.

PARASHAT KI TETSEI
HERTZ PAGE 840
HAFTARAH ISAIAH
HERTZ PAGE 857

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 7:15P

WEEKLY SERVICES SCHEDULE

SUNDAY Selihot: 7:30A
Shahrit: 8:30A Minha: 6:00P

MONDAY - FRIDAY Selihot: 6:00A
Shahrit: 7:00A Minha: 6:00P

CHEVRA SHAAS Services Schedule

SHABBOS, August 19TH
Schachris 9:30 a.m.

SUNDAY, August 20TH
Schachris 8:00 a.m.

SELIHOT WITH RABBI ELLIS

After the destruction of the 2 tablets and 40 days of begging G'd to forgive the Children of Israel, Moshe Rabeinu ascended Mount Sinai to get the 2nd set of tablets on Rosh Chodesh Elul. From Moshe Rabeinu's actions we learn that the month of Elul is an auspicious time for seeking G'd's forgiveness, favour and closeness.

Thus, we have the ancient custom of waking when it is dark and hurrying to the synagogue to pray Selihot the whole month of Elul in preparation for the coming new year. Selihot are special penitential prayers written by some of the greatest poets of Sefarad designed to soften our hearts in preparation for *Rosh Hashanah* and *Yom Kippur*. We pray Selihot everyday, except Shabbat and Rosh Hashana, until Yom Kippur. Selihot start one hour before our regularly scheduled Shahrit service. It's not easy to get up so early everyday for a month, but the beauty of the prayers and the change that they catalyze in our lives make it worth it. We look forward to seeing all of your sleepy faces this year.

TORAH CLASS

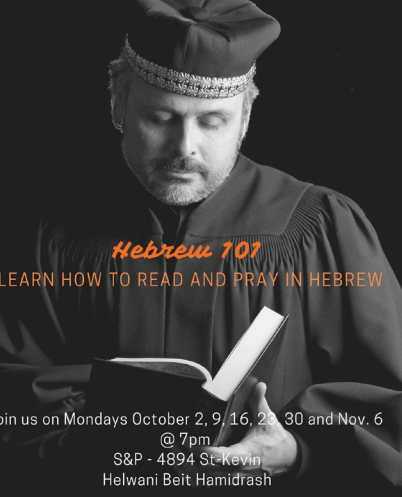
Join ANDRE ROTCHEL every
Shabbat after services
Beit Hamidrash-Refreshments

HISTORY & EVOLUTION OF
THE TORAH WITH RABBI ELLIS
Every Shabbat at 1:00 p.m.
with Rabbi Ellis

Rambam's Laws of Repentance

Every Shabbat
45 minutes before Minha
Beit Hamidrash with Rabbi Ellis
Welcome all!

The Spanish and Portuguese Synagogue and
R.H. Daniel Benlolo
present



Join us on Mondays October 2, 9, 16, 23, 30 and Nov. 6
@ 7pm
S&P - 4894 St-Kevin
Helwani Beit Hamidrash



R. Hazan Benlolo @ 514-892-2869
cantorbenlolo@thespanish.org



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Leila Khamara & Family, in memory of husband, father & grandfather, Afram Khamara z"l.

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The Congregation.

COMMUNITY

PARNASS HAYOM
BEIT HAMIDRASH
HELWANI

SHABBAT 9 ELUL - AUGUST 26
Cong. Maghen Abraham, en l'honneur des Talmidim du Beit Hamidrash Helwani.

Perla Bitton & Famille, À la mémoire de son mari Jacob Bitton ז"ל

SUNDAY/DIMANCHE 10 ELUL - AUGUST 27
Famille Dadoun/McHugh, à la mémoire de Daniel Avraham ז"ל

MONDAY/LUNDI 11 ELUL - AUGUST 28
Danielle Mashaal Family, in memory of Menashi Mashaal ז"ל

Maurice Cohen & Famille, à la mémoire de leur mère Sol Cohen ז"ל

David, James & Selman Khazzams's Families, in memory of their mother, Hilda E. Khazzam ז"ל

TUESDAY/MARDI 12 ELUL - AUGUST 29
Yvette Marsh, à la mémoire de sa mère, Renée Bensoussan ז"ל

WEDNESDAY/MERcredi 13 ELUL - AUGUST 30
in honour of Claude Helwani.

THURSDAY/Jeudi 14 ELUL - AUGUST 31
in honour of Albert Mann.

Shamash Family, in memory of their father, Eliyahou Shamash ז"ל

FRIDAY/VENDREDI 15 ELUL - SEPTEMBER 1
Sylvia Shahin & Family, in memory of her mother-in-law, Regina Shahin ז"ל

Congregation
Maghen Abraham

PERASHA KI TETZE
Thoughts: Mayer Sasson

Going out to war

"When you go out to war against your enemies and G-d your G-d will give him into your hand..." (21, 10)

The verse that opens our Parsha "When you go out to war" is said in the singular in order to each us that we can defeat our enemies only through unity, as our Sages ob'm taught, "The generation of Achav – they all were idol worshippers but because there was no strife amongst them (they lived in unity) they used to win in the war."

Our Sages also said, "A person should not say – Who am I, what strength do I have, what is my courage worth against my many enemies who stand against me".

The Torah therefore taught us, "When you go out to war" – in the singular – Even if you are a single person and the enemy is the Evil Inclination that comes to you in various odd manners – seen and unseen, by day and by night, at home and outside – a person must gather his strength and go out to war against this enemy and then – "and G-d your G-d will give him into your hand".

For a person must initiate and go out to war against him (in prayers, Torah learning and good deeds) and should not sit with his arms folded waiting, G-d forbid, for the enemy –the Evil Inclination – to jump on him; rather he should outsmart him and go out to fight him in due time.

SHABBAT SHALOM!!

Chevra Shaas

Words From
Rabbi Menahem White
KI TEITSEI 5783

Mazal tov to the Foxmans, on the engagement of their granddaughter Kaila, in the Land of Israel,

Hmmm... What's the name of this week's parasha? The 2nd word of the name begins with a "t." But, wait a second! Didn't I learn it as "ki Seitsei," with an "s," when I was young? And if I look at the websites of certain shuls, it will also be spelled with an "s."

Well, of course, we all know the answer. "Seitsei" is Ashkenaz pronunciation, and "Teitsei" is Sepharad. And since modern Israel has adopted a variant of the Sephardic pronunciation, many of us Ashkenazim prefer the Israeli Sepharad pronunciation. [And so, when I would read the Torah for my students at Herz, I would read in Sepharadit, but when I would "layn" in Chevra Shaas, which has a long Ashkenaz tradition, I would read in the Hebrew pronunciation of my youth.]

What's going on?

There are 6 letters that, in classical Hebrew, had a different pronunciation, depending on whether or not there is a dot ("dagesh") in the letter. These are bet, gimmel, dalet, kaf, pe, and tav. We are all familiar with the different sounds for b, k, and p. Some Eastern communities distinguished the letters g and d. Ashkenazim pronounced the tav without a dot as "s". but most Sephardim don't distinguish.

What happened to the dot in the word Teitsei (or "seitsei")? There is a rule that when a word begins with one of the 6 letters discussed above, and the preceding word ends in one of the letters yod, he, vav, or 'aleph, we remove the dot. So that explains why Ashkenaz says "seitsei," whereas Sephardim and Israelis say "Teitsei." QED!! [If the musical note on the first word is a disjunctive accent, then the two words are separated, and the dot in the 2nd word remains !!!]

Wow! I realize that the above was a bit technical, for which I apologize. But I have always been fascinated by the intricacies of Hebrew grammar: intricacies with which a Torah reader must be familiar.

Im yirtseh HaShem, I shall be leaving in a few days to spend several weeks in Israel. Therefore, there will probably have to be a hiatus of several weeks for this "blog." I am anxious to spend time with some of the many families and friends that I have there; and also, of course, to see the holy sites and breathe the "air of Erets Yisrael that makes one wise."

Shabbat shalom, have a sweet and blessed New Year. Ketiva va-Hatimah Tovah

Got a Question for
Reverend/Hazan
Daniel Benlolo?

Dear Danny, why is there a prohibition of lighting fire on Shabbat?

Dear reader, the prohibition of lighting fire on Shabbat is deeply rooted in the historical and cultural context of ancient Israel and has been interpreted and expanded upon over the centuries. Let's explore this concept in more detail:

In the narrative of creation in the book of Genesis, God worked for six days in creating the world and rested on the seventh day. Shabbat, the seventh day of the week, is a day of rest and spiritual renewal. By refraining from lighting fires or engaging in other labor-intensive activities, individuals can symbolically mimic God's act of resting and demonstrate their trust in God's provision.

Lighting a fire involves creating something new, and in ancient times, it was considered a significant task that required effort. By abstaining from such creative activities on Shabbat, individuals set aside a designated time for sacred activities, prayer, study, and spending quality time with family and community. Observing the prohibition of lighting fire fosters a sense of communal connection. When families and communities collectively refrain from certain activities, including those involving fire, it creates a shared experience that strengthens the bonds between individuals. Shabbat becomes a time when people come together to celebrate their faith and shared values.

Shabbat is a time for self-reflection, introspection, and connecting with one's spirituality. By abstaining from work and activities that involve creating or manipulating the physical world, individuals can focus more on their inner world, their relationship with God, and their personal growth. The prohibition of lighting fire on Shabbat is one of the many traditions that has been passed down through generations in Jewish communities. This practice helps maintain a sense of continuity and connection to the past, even as the world around us changes.

As technology has evolved, so have the ways in which the prohibition is applied. While the original intent was to prevent the kindling of physical fires, modern interpretations extend the prohibition to activities involving electricity, as the generation of electricity can involve creating sparks or heat. This has led to the practice of refraining from using electronic devices, turning on lights, or using stoves and ovens on Shabbat in observant Jewish households.

In summary, the prohibition of lighting fire on Shabbat is a multifaceted practice that symbolizes rest, separation from mundane tasks, unity, spiritual reflection, and the preservation of tradition. It encourages individuals to set aside time for worship, connection, and personal growth, fostering a deeper relationship with both the divine and their community.

The Spanish & Portuguese Synagogue of Montreal Presents

HIGH HOLY DAYS

INTERACTIVE WORKSHOP

with **Rabbi Yehoshua Ellis**
Develop the tools to make the High Holy Days as meaningful as possible

KEYNOTE SPEAKERS

Jennifer Abdulezer Mashaal
Dietitian & Nutritionist

&

Dr. Melanie Bilbul
Psychiatrist

DATE
5 SEPTEMBER

TIME
7 PM - 9 PM

LOCATION
BATTAT & CHEVRA SHAAS

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Upcoming Events

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EMERGENCY FIRST AID COURSE AND CERTIFICATION
Let's Help Save Lives

ELITE MEDIC
ANDREW LAWEE

Thursday, August 31st, 2023
6:00 am - 4:00 pm
Small breaks in between

Price \$5 (non-members)
At the Spanish & Portuguese Synagogue
Registration is required

*A registration fee of \$5 is required for all participants. *A donation of \$5 is required for all participants. *A donation of \$5 is required for all participants.

Thursday, August 31 | 9:00A - 4:00P
(small breaks in between)
Sisterhood Emergency First Aid Course & Certification
Let's help save lives with Andrew Lawee - Elite Medic

Price: \$85 taxes included - Max number of people: 16
sisterhood2020@hotmail.com OR Wilma 514-993-5903

HONOR
A Jewish Book Review
by Thrity Umrigar

Tuesday, October 10 | 10:30A - 12:00P
Sisterhood Book Review "Honor" by Thrity Umrigar
Reviewer: Pamela Iny - Battat Hall - All Welcome!

RSVP: sisterhood2020@hotmail.com
\$5 Sisterhood Members & \$8 Non-members.

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Thursday, November 9 | 7:00P - 9:00P
Sisterhood L'Dor Vador Challah Bake with Guest Speaker: Dr. Samantha Balass BSc, MDCM, CCFP Women's Health & Prevention

\$52 age 26 plus - \$36 Sisterhood Members - \$18 25 & under
Register: the Spanish 514-737-3695 OR
<http://www.thespanish.org/challah-bake-2023>

The Space Between Us
by Thrity Umrigar

Tuesday, November 28 | 10:30A - 12:00P
Sisterhood Book Review "The Space Between Us" by Thrity Umrigar
Reviewer: Taff Chitayat - Battat Hall - All Welcome!

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